Annual budget for family of husband, wife, and 3 children—Continued 511

Clothing for 3 children for year:	Cr. $
5 shirts at Cr. $20	100.00
3 pairs of pants at Cr. $15	45.00
3 jackets at Cr. $25	75.00
Total	220.00
Total for clothing for family of 5	975.00
Food and other household items per week:	
Maté tea, 1 kilo	3.50
Salt, ½ kilo	1.00
Soap, 2 pieces laundry soap	2.00
Rice, ¼ kilo	1.00
Dried meat, 1 kilo	6.00
Lard, ½ kilo	5.00
Total for week	18.50
Total for year	962.00
Average annual expenditure for family of 5:	
Clothing	975.00
Food and household items	962.00
Tools, ornaments, tobacco, kerosene, alcoholic beverages, travel, etc.	122.00
Total	2.059.00

LIFE HISTORIES

In order to obtain a more intimate understanding of present-day Terena economy a number of brief life histories of representative individuals was made. These histories, although no more than sketches, give some idea of the economic life of men who follow the occupations just described. 121 159

AN EMPLOYEE OF THE INDIAN POST

Eleuterio Demetrio (native name *Oroopa*) is 34 years old. He was born on a Brazilian cattle ranch. His mother is a Terena woman but he believes his father was a Brazilian. He is married to a Terena woman, the marriage having been performed by a Catholic priest. He has six children (three boys and three girls), one of whom is attending the Protestant mission school at the Post. 159 [551] [177] [797] 871

He lives in a two-room house with a lean-to kitchen. The walls of the house are made of upright stakes and plastered with clay; the roof is thatched; the dirt floor is made smooth by being beaten with a heavy piece of wood. Inside the house there are a table, three long wooden benches, and a platform bed resting on forked sticks. [342] [352]

[P.17-A]

[Post-Chaco Period]

In 159
one room there is a bed and hammocks, and the [352]
other room is set up with shelves and a counter. [353]
His goods are on the shelves or on the floor behind [405]
the counter. He has a beam scale suspended from
the ceiling.

Domingos and his family cultivate a large field [241]
outside the village, growing manioc and sugar- [443]
cane. He produces manioc meal and raw sugar, [438]
which he sells in his store. In Taunay he buys
rice, maté tea, beans, salt, kerosene, matches, cig-
arettes, soap, white sugar, and candy, which he sells
to the Indians.

Domingos learned to read and write and to do [891]
simple arithmetic in the mission school. Until 15, [997]
he worked with his father on his little farm. Later
he went periodically to work on the neighboring
fazendas. In 1932 he began selling meat and other
goods, but when his wife died he abandoned the
store for some years and worked away from the
village.

CARTER

Antonio Aurelio was born in Bananal about 65
years ago. He is married and has six grown
children. Aurelio, his wife, and four of his chil- [592]
dren live in a five-room, painted adobe house with
a tile roof. The furniture consists of home-made [352]
tables, chairs, and benches, and a bed for Aurelio [513]
and his wife. The children sleep in hammocks.
In his front room Aurelio has an old typewriter [405]
and on a shelf two old cameras, which he takes [416]
great pride in being able to use.

Aurelio owns two horses, a cow, a calf, a dog, [231]
10 chickens, and 4 turtles. Outside the village he [241]
cultivates five lots, growing principally manioc.
His daughters make manioc meal, which he sells
to the Indians. Aurelio himself transports goods [494]
and people between the railroad station at Taunay
and the Post. He charges 10 to 20 cruzeiros for a
trip to the station, some 4 km. away.

Aurelio learned reading, writing, and arithme- [212]
tic from a Brazilian while he was working away [997]
from Bananal. He later studied with a Protestant
missionary. He now reads the Bible in Portu- [191]
guese, Spanish, and Guaraní. He understands a
little English. He reads newspapers and is the
scribe of the village. He has traveled widely, first
as a cattle driver and later when he gave evidence
about Indian affairs in Rio de Janeiro.

lost two wives, he could marry only a woman who had lost two husbands. Even with all the precautions taken against the ghost, the influence of death clung to individuals who had been intimately connected with a dead person. Today, burial is performed in a Christian manner although some of the old women still mourn by cutting their hair.

765 [587] [177]

MODERN CHANGES

Today the whole cycle of events which mark the important changes of status in individual lives has been changed. Children are baptized, youths go through confirmation, people are married, and are finally buried by the Church. An important period in the life of every young Terena is the time he or she goes to school. It is in the school that they learn, not only to read and write, but to understand the religion, ways, and customs of the people among whom they live.

178 797 [87]

There are two schools in Bananal, one the official Catholic school, the other, operated by Protestant missionaries. The Protestant school was established in 1925. Until 1935 studies were carried on in the house of the chief. After this date a separate schoolhouse was built. In 1936 the Indian Service built the official Government school. The curriculum is the same in both schools, being determined by law. The religious teaching, however, is different. The school year begins on February 15 and ends on November 15, winter holidays extending from June 15 to July 1. Classes begin at 8 o'clock in the morning and go on until 11 o'clock with a 10-minute recess at 9:30.

797 871

The Protestant school today has about 100 students, with one American teacher and 3 Terena girls as assistant teachers. In 1936 the enrollment reached 120. About 20 new students enter each year. By law, students must attend school for 4 years. The three assistant teachers are in charge of the first 3 years, the missionary teacher instructing the advanced students in the fourth year. In the first 2 years the students buy only a slate and a few exercise books and pencils. In the last 2 years they have to buy textbooks. In the first 2 years they learn reading, writing, and simple arithmetic. In the last 2 years courses in geography, Brazilian history, grammar, drawing, and a little natural science is added. For half an hour every morning teaching of the gospel

797 872

/87 cont./ [Limão Verde and Aldeinha]

162 Among all the Terêna communities, it seems that Limão
621 Verde is the one with the most diversified ethnic composition. Probably even more so than Lalima. In the Limão Verde nucleus alone there are 10 neo-Brazilian families and two Paraguayan ones, aside from many mestizos of Terêna origin. In Córrego Sêco, however, there are only Terêna families, undoubtedly
621 owing to its more isolated geographic position. As in Bananal,
798 there are in Limão Verde serious conflicts of politico-religious
797 origin. In the community (as in the other Terêna aldeas), North American Redemptorist padres work hard at the religious proselytism of their members. Also Protestants, of the same Bananal group, endeavor to convert Indians, Paraguayans, and neo-Brazilians to their creed. The result of this has been the division of the small Limão Verde nucleus into Catholics and Protestants and the identification of Córrego Sêco as a Catholic nucleus (in the same way as Ipegue).

162 Going from Aquidauana to Limão Verde, one passes
361 through three population nuclei: in the first place, Morrinho,
368 where we found several /88/ bolichos, among which that of the
871 "Paraguayan" was the biggest and the best supplied; in this nucleus we did not find Indians and it would be more fitting to describe it as a neo-Brazilian settlement, with a rural school and Catholic church; in the second place, one passes through Limão Verde proper, where we found two churches, one Catholic and the other Protestant; both serve also as schools, with a school of the municipality operating in the first and one of the
[875] Protestant mission itself in the second; in both, the teaching body is made up exclusively of Indians and mestizos (it should be emphasized that the município teacher is Pascoal Dias, nephew of old Daniel); finally, one reaches Córrego Sêco, whose children--in truth very few--attend the Limão Verde schools.

439 Limão Verde, comprising both nuclei, prefers to sell its products to Aquidauana, where they fetch better prices, although it also maintains trade relations with the neo-Brazilian